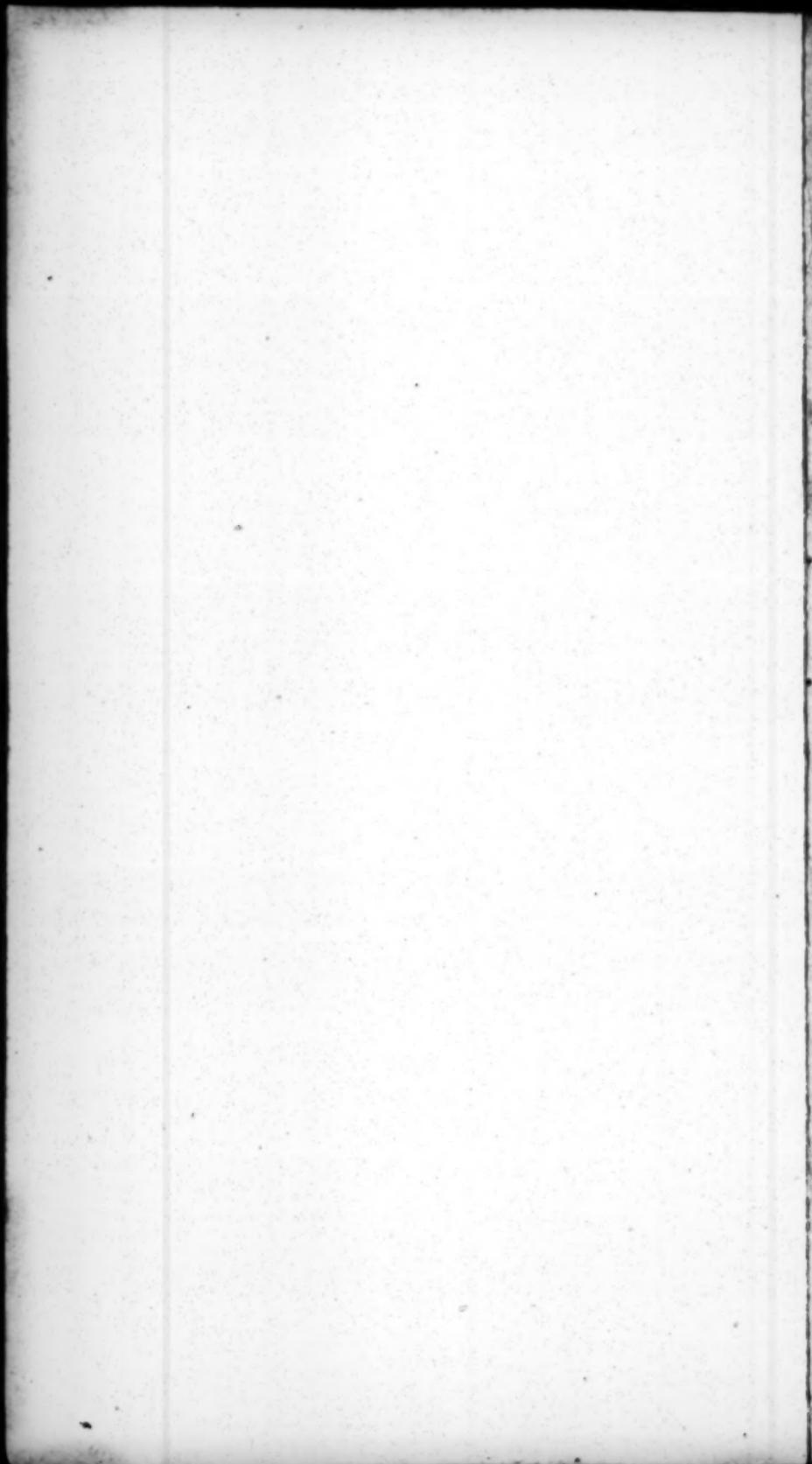




*O Libri,  
soli liberales et liberi,  
commodissimi magistri,  
qui omni petenti tribuitis,  
qui omnes manumittitis  
vobis sedulo servientes,  
Vos. Arca Noe!  
Vos vera Scala Jacob!*



THE  
MESSENGER  
OF 85-3  
An Universal Peace:  
OR  
A Third Message  
TO THE  
*Philadelphian Society.*

---

By *J. LEAD.*

---

*John xiv. 27.*  
*My PEACE I give unto You.*

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*London, Printed for the Booksellers  
of London and Westminster, 1698.*

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W.D.

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# An Admonition TO THE R E A D E R.

The Wisdom of God and his good Providence have been working most deeply & admirably in all the Ages of the World to this present time for the Restitution of Man and his lapsed Creation: to bring forth in the latter days thereof the compleat and perfect Redemption from the Curse of Sin, and that Thraldom and Vanity, the effect thereof, to which the Creature has been thus long subject; the whole Creation groaning and travailing in pain till Now: yet in good hope of being one day delivered

## An Admonition to the Reader.

swered from the Bondage of Corruption into the Glorious Liberty of the Sons of God; and waiting in Patience for the Manifestation of them. These secret Springs and Workings have been little observed indeed by the Eye of the World: but as they draw near to the accomplishment and product of their great End; as they come nearer to their Centre, those Wheels of Providence and the Divine Wisdom move more strongly and vigorously, and also more discernibly to the Children and Sons of Wisdom; for the bringing forth the Finishing Wonders, and the Last Glorious Scenes and Manifestation of the great Redemption obtained and wrought out for us by our Lord Jesus: which is yet but little understood or comprehended of what vast Extent and force it is. All that is expected by the Generality of Christians,

## An Admonition to the Reader.

Christians, is to be preserved and assisted by the Grace of God in this miserable Life, so as to gain the upper hand of our Sins and Corruptions; to maintain a continued War against them, and be always getting ground; and at last to lay down our sinful Heads in the Dust, transferring all our Glorious Expectations to another World: but little dreaming that the great Conquerour of Death and Hell, and Treader upon the Serpent and all the Powers and Principalities of the dark World would make an open shew of it even in This. That he will not be content to suffer them always to Reign even in this lower World, but by degrees, and in his own determinate time, chase them out, and bind them up; and triumph over them in the sight of all men: after that the time allotted to the

## An Admonition to the Reader.

Beast, the Dragon and Antichrist shall be fulfilled. That the mighty Power and Vertue of his All-sufficient Sacrifice and Death shall at last totally expel the Venom, and pluck up the very Root of Sin out of his Members; after that all the Mystical Seals of the Book of the Lamb shall be opened; and the Wisdom and Love of God shall be poured forth as a Deluge upon the Earth; and the Holy Spirit so long banisht from the Christian World (the greatest Sign and Instance of its woful Apostacy) shall again Return as at first, in a New and Second Pentecost; and go on and encrease for the full completion of the Prophecies relating to the Glorious and Triumphant State of the Church here on Earth. That hereby he shall empower and enable many of his Servants as the younger Sons of

## An Admonition to the Reader.

of the Resurrection to follow Him  
their Head ; and as the Great  
Enoch and Elijah had done be-  
fore, to shew the World the Possi-  
bility thereof ; to break through  
the bounds of this Mortal Prin-  
ciple, and with Him triumph  
over Mortality and Death, re-  
turning it that sarcasm of the  
Apostle in its full extent, O Death  
where is thy sting ? O Grave  
where is thy Victory ? These are  
they who shall stand as Saviours  
upon Mount Sion, as the Prophet  
Obadiah has foreseen and fore-  
told us, Vers. 21. They shall stand  
as Saviours, subordinate to their  
Mighty One ; being thus Saved,  
and hitherto Redeem'd by Him ;  
and from him receiving Power,  
and becoming highly Instrumen-  
tal to help others to break through  
and follow them. O thrice Blest

## An Admonition to the Reader.

sed and Happy are they that are Partakers of this First Resurrection! that shall be so near, and Intimately united with Christ, so filled with him, and so made One with him, as to co-operate under Him, (more truly himself working in them,) for the Restoration of their Brethren. To whom having given Himself, he will deny Nothing; but will in a Wonderful and Mysterious manner Write his own Name upon them, and make them Partakers even of his own Glory, according to his gracious Condescension and Intent, to all his true Members at their full Perfection and Consumption, declared and offered to his Father in his Prayer before his suffering, John 17. 21. &c. That they all may be One, as thou Father art in me, and I in Thee, that they also may be One in

in Us; that the World may believe that thou hast sent me. And the Glory which thou gavest me I have given them; that they may be One even as We are One. I in them and Thou in me, that they may be made Perfect in One, and that the World may know that Thou hast sent me, and hast Loved them as thou hast Loved me. *This Prayer of our Lord was First for his immediate Disciples, and secondly for all his Members: accordingly His Disciples were after his Ascension taken into such a Degree of this Union, and had the Name and Power of God so Engraven upon them; as to act all Wonders in the Power of Omnipotency in the Holy Spirit. Whereby the World might know that Jesus whom they preached was sent of God. So likewise at this day upon the Res-*

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turn of the Triumphant Kingdom of Christ will this be done in a far greater measure in the Calling, Sealing and Empowering a New Disciplehood that shall bear up unitedly the Banner of Love with the Inscription of the Royal Name: Even the Great Ensign the Standard of God, which they shall bear in the sight of all Nations, in such Majesty, Light and Glory, and accompanied with such Renewed Powers and Amazing Wonders of the Holy Ghost, with such Invincible force and Prevalence of Truth in the Demonstration of the Spirit, and in the sweet and meek Light of the Divine Wisdom, breaking forth in its Lustre and Beauty, and piercing into all the Secrets and Mysteries both of Temporary and Eternal Nature; shall effectually convince the World.

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World not only of the Truth, but  
of the vast and boundless Efficacy  
of the Redemption wrought out by  
the true Son of God and Man, the  
Lord Jesus. So that his Gospel  
shall now be not only Publish'd, but  
received and submitted to by all  
Nations, Tongues and Languages;  
so as that at the Name of Jesus  
every Knee shall bow; the Heathen  
being now actually given Him by  
God for an Inheritance, and the  
uttermost Parts of the Earth for a  
Possession; confessing Him to be  
Christ; and Lord; and God,  
Blessed for ever.

For this the Trumpets are gone  
forth, and are going forth, and  
will continue to do so, wailing  
louder and louder; for the Rous-  
ing and Awakening the Sleepy  
World; and especially the Luke-  
warm, degenerate, and Formal  
Christendom: that a Refreshment  
and

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and Revival may be of the almost  
expiring Life of Jesus in it; and  
principally of the more Inward and  
Spiritual Rest thereof, which is be-  
wond'rd and frozen Part even to  
Death in the Hearts of its Professors.  
The Holy Spirit of God is now Re-  
turning and has sent forth his Wit-  
nesses, though at first as Infants,  
stammering forth in Weakness the  
first and lower degrees of its Ma-  
nifestation, and Approach. Thro'-  
wham is now Calls: and it will  
not give over calling and crying;  
till it shall make those that have  
any sense of Good, and of the  
Love of God even ashamed of their  
coldness and backwardness to  
meet it; and till it have excited  
in 'em; and melted 'em into a holy  
Regret and Grief for the unkind  
and rough treatment; with which  
at first many of the Servants of  
God, through Prejudice and Zeal  
for

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for pre-conceived and establish'd Opinions, will receive it. It will proceed in all the mildness, forbearance, gentleness, kindness, and condescension of Love, as the true spirit of Jesus; returning good for evil, love for hatred, obligation for despite. Even till by forbearing and suffering at the Hands of its Opposers, yet still loving, doing good, and still meekly pressing them notwithstanding to yield themselves to the Will of God, at last the Heart of Flint, may dissolve, and the rough Esau be brought to weep upon the Neck of Jacob and Joseph be acknowledg'd and own'd by his cruel Brethren. For this is the wonderful Day of the Manifestation of Love; it is the Ministrations of the Love of God: wherein its mighty power and prevalency above the Wrath and Justice shall be display'd in the

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the more effectual Conversion and subduing the Hearts of Men ; and the Triumphs of Mercy against Judgment in behalf of all, even the greatest Sinners that will submit themselves, and make use of the vast Advantages and Tenders that will be made them. Yet even Love tho' in its Day of Pro-  
cession unto Victory is Predomi-  
nate and go foremost, yet Justice  
and Judgment must attend and  
follow it : for here the Jealousie of  
God is most concern'd to resent  
and avenge the Contempt and  
Injury of the Obstinate and Re-  
bellious to his greatest Love and  
Goodness. He will now Offer his  
Spirit Freely to all, even in an ex-  
traordinary manner, without, Di-  
stinction of Sex, Age, or Person,  
even upon the Hand-maids and  
Servants ; yea, out of the Mouths  
of Babes and Sucklings shall his  
Praise

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Praise be sounded forth. Every degree of Injury against the Holy Ghost, the Dove of God, or spirit of Love has a peculiar Evil in it: because this is the greatest offer of God, and consequently the obstinate rejecting it, after its full Evidence shall be given, most dangerous and fatal. But Love always proceeding, and doing all that is possible beforehand, will abundantly clear the Floor, taking to its self all the good Grain, all that either were good, or could possibly be made so; at least at that Time and Offer. And so Love according to its own Nature, will proceed bearing and overlooking the evil: tho' afterward upon the Approach of Attendant Justice, it must pass the Fire, and suffer loss, according to its degree of malignity; and this whether

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whether in single Persons or Uni-  
ted Bodies.

But here is the difference be-  
tween the former and this Mini-  
stration of the Spirit: that then  
it descended at Once upon the Apo-  
stles in full maturity, strength  
and power; but being since lost in  
the Church through the Apostacy,  
and decay of pure and Primitive  
Christianity; it is to be Revived  
again in the Church after ano-  
ther manner, in the new chosen  
Disciplehood: who shall be ena-  
bled to Recover it again by an  
orderly Process backwards by the  
way in which it declined; and  
through the Ordinary Assistance  
of it, rise by the degrees of true  
Regeneration to the Extraordina-  
ry, so that the Holy Ghost shall be  
form'd in 'em; not as a transient  
Gust, but as a Birth of Power fixt  
and Innate in them; daily ri-  
sing.

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sing and growing in 'em to a more full and perfect Stature ; and multiplying it self in them and others in all its various Gifts and Manifestations, with many unheard of and surprizing Wonders.

Now blessed be God our Father, and the Lord Christ our Redeemer, who has given his Church at this day to see and experience the Beginnings of these things : and to feel the Holy Powers of his spirit returning again, and in some degrees of its Extraordinary Operation exerting it self in a few select Members. Who notwithstanding all the opposition and contempt of others, have born their Testimony, and cannot but still bear it. Some Accounts hereof have been published to the World; and there is yet much more behind to be declared, as it shall be able to receive it, and as God shall open its way.

He

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He has done done much already by the Hand of this Eminent Instrument, the Author of this and the Foregoing Messages, and other sublime and Spiritual Treatises: and in this has sent forth a Gracious inviting Call, and earnest Excitement to all the Churches, both of this Nation, and others, to Return from whence they have fallen; even to the Spirit and truth of his Worship, and from the Form of Christian Piety to the inward Life and Power thereof: setting forth his Gracious intention, and his great Love, and the future greater Manifestation of it in the Now opening Ministry of Love; that they may prepare themselves to meet their Lord and be fill'd with the Blessings of it: laying aside their Hears and Divisions which proceed only from a furious Zeal, and inordinate concern for the Outward Shell and Husk of Religion, and freely Uniting and Embracing each other in the unity of Peace and Charity which is the true Philadelphian Character and State.

And for this Moderation and temper of the divided Brethren, particularly of this Nation, towards each other, a peculiar

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cular Argument may be drawn from the Manner of Gods address and call to 'em in this Message. Where tho' the de-vided Parties themselves (at least too many among them) will scarce afford each other a part of their Charity, or allow them to be Churches of God; but brand each other Mutually with the odious Names of Hereticks, Schismaticks Enthusiasts; or meer Formalities, Anti-Christian and Idolatrous: we find God here Graciously overlooking the faults and flaws of their particular Foundations and Constitution, and tho' he re-minds 'em all of their Insufficiency and declension from the Spirit of Religion yet owns them all freely as his Churchs and People. Giving herein a Pattern of the divine Goodness and Condescension to all; that whom he disdains not to Embrace in the Arms of his Love, we should not any way exclude from our Charity and Christian Affection.

The Repeated Calls of God at this time are loud and earnest: the Cause to be engaged in Noble and Glorious. Yet with its Proportionable Hazards and Difficulties. The Philadelphian Crown most

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most weighty, and worthy of the highest Adventures and Achievements in the Hero's of Divine Faith and Love ; and for further Encouragement to all, the first Difficulties are past and conquer'd ; the Gulph is broke through ; the Philadelphian Door is already opened, and a Passage made for Participation of the Powers of the World to come. The Young and Infant Dove Now flutters her Wing, sweetly inviting as yet in a soft still Voice and breath of Love : as if were calling for Assistance, to the help of the Lord against the Mighty : Now is it that the Spirit and the Bride say, Come ; and those that hear it Repeat that Call, and say Come. And whosoever will may come, and drink of this New Springing Fountain ; of the Waters of Life freely : O who will lend their Hand, & who will break through the Clouds and Mist, and pay their first Homage and early Attendance ; to meet and bring Her in, to partake of her first Smiles and Favours ; her first and Tendereft Love ? Who is Emulous through a holy Zeal and Ambition to be nearest the Heart, and lie in the Bosom of Divine Love.

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Love! To such as shall reach this happy Station, the highest Honours in the Triumphant Kingdom do of Right belong; even the Supreme and Royal Unction, both to the Sacerdotal, Prophetical, and Kingly Dignity. 'Tis not to be expected that the Holy Spirit now Returning again to the Church, after the breaking open the Seals, and the time of Antichrist expiring, should be tied up to, or take up any of the many Forms of Man's Invention; being now to open, though by degrees, a new and more perfect Dispensation. Here then will be the great Difficulty. Every Party being deeply Prejudiced for their own Establishment, will thereby be too apt, as the Jews did at our Saviour's first Coming; so set up their own Law as if it were perfect, and needed no further Completion, against the Spirit of God coming to fulfil it. And many being well settled and provided for in their present State, will have a shrewd Temptation from thence to endeavour the Continuance of it, and not to hearken to the Call of God to a more full and Through Reformation. And it will be very hard for

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for the first Adventurers herein to Stem  
the Tide and Current of the Popular  
Vogue and Cry against them, to be de-  
fam'd and condemn'd by the Generality;  
and even by Good Men, though not able  
to discern what They do; and to come in  
earnest to deny and forsake all for Christ.  
Yet such Hero's there will be, who shall  
break through all, and generously bear  
their Testimony: who shall in Spight of  
all Temporal Regards openly Profess  
and Own the Dispensation of the Spirit  
in its Infancy. To such the Call is  
now gone forth; and chiefly to those  
that are the Head Shepherds and Pastors  
of the Flock of Christ, as most capable,  
and also most concern'd to look out for  
and discern the Day of their Visitation.  
That they may behold with Joy that  
the Fields are already White unto the  
Harvest; and may themselves, being  
Anointed by the true Spirit of God, be  
sent forth as Angel-Reapers: and  
Experience a more full and Blessed  
Effect of their Ministry and Labours.  
Happy they who shall be Early engaged  
in this Vintage of God, these shall  
enjoy all the high and peculiar Pre-  
-  
gatives

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gatives of the First-Born: and in this great Opportunity shall with St. Paul work out for themselves a Crown of Innumerable Converts; which are to be ~~as~~ the Subjects of their future Kingdom; their Joy and Glory for ever. To these in an especial manner belongs that Prophecy, Dan. 12. 3. They that be Wise [or Teachers] shall shine as the Brightness of the Firmament, and They that Turn many to Righteousness as the Stars for ever and ever. So let the true Labourers in Thy Harvest; go forth, O God, even the Messengers of Thy Kingdom: and let Truth and Judgment go before Them unto Victory. So let Thy Kingdom come: and let Thy Will be done; even here upon Earth, as it is in Heaven: Amen.

HALLELUJAH.

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right nowe paid & receyved  
Aug 15th 1682 paymēt  
 for spēcials sent to  
**A Third Message**  
 To the  
**Philadelphian Society.**

W<sup>H</sup>ereas there have been  
 Two Messages already  
 given forth to the *Philadelphian  
 Society*, there has been a mighty  
 Strong enkindling from the Se-  
 ven Spirits before the Throne of  
 God and the Lamb for the send-  
 ing forth a Third ; giving no  
 rest, but Echoing Night and Day  
 till the Angel-Heralds shall go  
 forth as Embassadors from the  
 Prince of all Kings both of the  
 Upper and Nether Worlds: which  
 are known and Nominated in the  
 Eternal Counsel and Wisdom of

( 2 )

the Father ; being Seven bright Morning Stars, that shall go before Seven Shepherds that raised shall be in Conjunction with them, Personating the great and mighty Kingly Shepherd Christ the Lord, by his giving them a Commission, Power and Authority to Sound a new Alarum for the Gathering in and making up a true *Philadelphia* Fold; which are yet scatter'd throughout all Nations to the utmost ends of the Earth.

Love, Good-will, Grace, and Peace from the God and Father of the whole Creation, and from him that is the first begotten of the New Creation ; and from the Comforter that does reveal and open the great Mystery and Love of the Father, and of the Son, and of the Eternal Wisdom, to the Seven Churches in *England* : and generally to the Seven Churches throughout

hroughout the World dispers'd,  
 as first, the Ancient Church of  
 the Jews, that was, and is not,  
 and is to be. 2. The Roman  
 Church. 3. The Greek. 4. The  
 Ethiopian. 5. The Lutheran.  
 6. The French-Reformed, or  
 Calvinistical. 7. The Ancient  
 Church of the Valleys. An In-  
 vitation to you all from the great  
 Head-Shepherd, is, to fly out of  
 the confusion of Babylon, and to  
 come under the orderly and  
 peaceable Government of the Zion  
 Kingdom: where no Strife nor  
 Contention is known, but where  
 Truth and Righteousness, and  
 Love, are the only Ruling Law.  
 Then this was cryed in the in-  
 ward Heavens of the mind, Be  
 no longer silent, nor slack to go  
 forth to declare and make known  
 what further relates to the Call  
 of these Churches. For this is the

Great and Notable Day, as belon-  
gning to this Age, wherein the  
great and mighty Angel of the Co-  
venant hath in verity said, that he  
will not suffer his Flocks that are  
to make up the *Philadelphia* <sup>the</sup>  
Church to lie slumbering in their  
Formalities any longer. And there-  
fore he has commissionated his Se-  
ven Angels to go forth to blow in  
their Horns, to awaken such as have  
a Name to live, & yet are deaf & the  
dead, because the *life* had not been  
freely accepted & entertain'd by  
them: but the Love of the Eter-  
nal Father does so strongly and  
vehemently burn in the Heart of  
the beloved Son, as therefrom to  
cast forth the living sparkling  
Powers, conveyable through the  
Holy Ghost, to enlighten and in-  
spire where the Cloud of dark-  
ness and deadness had overspread.  
For Love-Violence shall overtake the

to bring the backsliding Churches  
unto their own Native Country  
and Land. And by a terrible and  
bountreached Arm this gathering  
will be: according to the wise  
meadow, way and manner of  
the great *Alpha* and *Omega*'s pro-  
ceeding: as he hath given forth the  
Description unto the inseeing  
mind, by way of figurative Re-  
presentation, according to what is  
here declared.

The pure Heavenly Element  
opening, gave the sight of the  
high *Emmanuel* King, encompassed  
with Myriads of Angels, that  
were said to be the Virgin  
Church of the first-born Fruits,  
that make up the beginning of  
the New Creation. The beholding  
of which was so amazing,  
that it put a stop and suspension  
to all of the mortal part. But  
there was an hovering and over-

shadowing presence that gave it  
strength both to see and hear all  
what the design of this great Visi-  
tation and Love-Emanation was  
which was related and referred  
to this whole visible Creation.  
After this discovery, it was mo-  
ved to enquire what this great  
Appearance did signify, and it  
was Answer'd, that according to  
this Pattern in the Heavens, such  
a *Jerusalem* was to be prepared  
here upon the Earth. Then it  
was queried further in the Spirit  
of the mind, by what way and  
means shall such a Redemption  
be wrought out here in this low-  
er World. Then was it opened  
to be, that as there was a Flood  
of Water that drowned the Old  
World, wherein was all the A-  
bomination and Venom of Sin,  
whereby the Creator was bur-  
dened and wearied: So also he  
is

is at this day, for the oppression  
and cries of the Groaning Crea-  
tion: and therefore as it has been  
decreed, so now it is pronounced  
that a New thing God is  
about to do, which is by open-  
ing (in another manner) the Win-  
dows of Heaven, and breaking  
up the Deeps below; that so the  
Waters of Life from thence might  
flow, for the covering and  
drowning the Earthly part in  
Man, fulfilling that Prophecy  
hereby, *The Glorious Lord shall  
be a place of broad Waters,*  
which shall rise as the Waters of  
the Sanctuary, till to that height  
as to be an overwhelming. This  
was said to be a Baptizing River,  
wherein the healing Virtue should  
be for the Cure of all that had  
been infected by the Poison and  
Venom of the Serpent.

All this is to be the fore-

runner to make way for that New Creation: World prophesied of, which is to be expected and hoped for. Some Footsteps whereof are already taken, in order to its Entrance: for the Spirit of Prophecy has in some declared that from the Year 1697. to 1700. a good Progress will be made; and from thence it will proceed and increase till it comes to the Seventh Thousand Years Sabbath, answering to the Seventh Day of Rest from the Creation. In the Compass of this time, great and wonderful Revolutions will be; and are already begun by the Spirits breaking forth. Which as yet is but the Light of one Day; but this one shall multiply, till it come to be as the Light of Seven Days: and then our Sun of Glory shall no more set, nor the Spirit withdraw its self, as it has done

done since the Apostles Days; for in that Age it was only as a sudden Shower, in comparison of the Remainders that are to be poured forth in the latter Age. Wherein the New Modelled World, over which Christ shall Reign as a mighty Monarch, shall be made manifest. But it may be queried, what method or way shall be taken for the bringing these Prophecies to pass, there being so little yet appearing in Order hereunto, the Babylonish Confusion still Reigning, and such Divisions among the nominated Churches by their taking up the Spiritual Weapons of War, and piercing and wounding each other? The which Grievances have been spread, and lamented by such as are quickned into the Birth of Love. Upon which Answer was given from the Throne.

Seat of Love, that these rendings and dividings were taken such knowledge of, and had so pierced the Heart of him who is to be Heir and Restorer of all Nations, that he would now raise up Messengers and Pastors, whom he would make as Vials to pour in his all-Saving and Healing Name: And as the former Ministratiōn went forth in the Washing of Regeneration, by *John the Baptist*, who was a Type in his Day; So now again the Spirit of *John the Evangelist* is to rise and be the Forerunner of the Ministratiōn of the Love, and to make ready the *Philadelphia* Bride, whose adorning and covering will be by the Flaming Sun of Love; by waiting in the Kingdom of Love for her Bridegroom in his Glorified Person to her to appear. Now then give ear and hearken

hearken to the Spirit's Voice,  
from the Mighty King and Shep-  
herd that stands charged with  
all the Flocks that are to  
make the Virgin-Body: to you  
this Message is sent, who Pastors  
are of the Churches of this Na-  
tion, what Nomination or Title  
soever ye bear, be it known to  
you, that your Commission is to  
go forth first to Baptize with the  
Water of Life, not according to  
the deadness of the Letter, but  
by the Internal conveyance of  
the Life-quickning Power, that  
may give Sin its deaths wound;  
and this in Order to a higher de-  
gree of Baptism, which is from  
the Glassy Sea (wherein is the  
Holy Fire mingled, and co-ope-  
rating with the Water) which is  
the Ministry of the Holy Ghost,  
which requires a true Examina-  
tion.

tion of those that are called here-  
unto, whereby it may be known  
that they have the Right Mission.

For the Confirmation of  
this there was shewn to me  
a Descending Angel, coming  
down from the Glassy Sea, with  
a Pair of Golden Balances in his  
Hand, uttering this Voice, All  
must be tryed and weighed, who  
through these Baptisms are to  
pass; that they be as live Coals  
or Burning Sapphires: such as  
appeared in the one Scale; and  
were to answer to a Golden  
Weight in the other. For it was  
cryed by the Angel, Thus it is  
absolutely necessary that those  
Fire-Stones that are to be gather-  
ed to make up the Virgin-Bride,  
must be found answerable to  
their Glorified Head. Accord-  
ing to this Rule therefore mea-  
sures are to be taken for degrees

and

ere: and growths in Stature, till they  
 come up to this full Weight.  
 Then was there a Roll shown me  
 in the Hand of the same Angel,  
 the Writing whereof shined like  
 Gold, giving the Characters and  
 Rules whereby it might be knowne  
 who are of the true *Philadelphian*  
 Churc<sup>h</sup>, that they might be di-  
 stinguished from those that should  
 take up that Name and Title for  
 a Covering. Who are to be try-  
 ed by what was there exprest.

The first was the bearing the  
 Dying-Mark or Crucifixion to  
 the Degenerated Birth: in a most  
 deep sense, deplored its Lapse  
 and Apostacy from its original  
 pure state, Renouncing the  
 Earthly born Life and worldly  
 Principle, quite sinking away  
 by Abnegation and Annihila-  
 tion herefrom being thus Bur-  
 ed with Christ in Death, we are  
 taught

taught to lie in the Passive Grave  
in Silence, till the Lord the  
Quickning Spirit shall descend to  
become a Life quickning Birth,  
whereby a new Creaturely For-  
mation is brought forth, accord-  
ing to the Nature of the Divine  
Humanity of Christ: which will  
gradually spring and grow in eve-  
ry such one, till they come to be  
as full grown Trees of Life to  
replenish the New Earth and  
Heavens.

For the further proving and  
tryal of this renewed State, it  
will be known by the Effects and  
Fruits that will accompany it.  
There will be a Renewing and  
finding of that which was lost in  
the First *Paradise*, answerable to  
every part of the Lapse and de-  
pravation. For as the first *A-  
dam* by finding Himself, that is  
by Introducing the selfish Pro-  
perties

the parties through the Serpent's subtilty, lost God out of himself; so that he became naked, and impotent, being unclothed of the Garment of Purity, Power and Dominion, and turn'd from the Angelical to a Terrestrial Form; all his Offspring became the deplorable Image of it: so there is no way for the Recovery of this, and to find God again, but by Undoing all this, and through the Death to this outward Principle by the Power of the Creating Word, he drawing himself as a living draught upon all that giyes a new Birth from the Dead, being Restored again to all the same Supercelestial Dignifications by the God-man. Now Christ being the First Fruits of a New Generation, does multiply himself through the Virgin-Wisdom that the Degrees of God may be therein

therein fulfilled. Running ~~Par~~ of parallel with the first *Adam* that was planted in *Paradise*; who had his Virgin in himself, and should have brought forth a God-like Off-spring; but that he turned his Eye from the Divine Essential Virgin within himself to speculate the Outward Creation, and so his desire being captivated therein, he fell into a slumber, losing thereby the Supercelestial Element and his true Virgin; so that God saw it necessary to give him a Terrestrial help. Thro' which all low mortal Births have sprung forth, which a Death (at least) Mystical must pass upon, till the Second *Adam*, which is the Lord from Heaven in a new Principle of Light and Life, shall put forth as a Paradisical Plant again by a renewed Virgin-Generation: that shall be out of all danger ~~of~~

Part of being deftured. Because it is  
 secured as being now no more  
 twain, but one Spirit with God  
 and the Lamb: so fast tied in this  
 Matrimonial Union, as that no  
 subtlety or wiles of the Serpent  
 and all his Hierarchy shall ever  
 nullifie or make void. For the  
 Paradisical Property which was  
 in Locality, no place for it is  
 found: but the Inward and My-  
 stical rising from another Fund  
 or Ground shall remain Inviola-  
 ble; as arched about with fla-  
 ming Seraphims for a glorious  
 defence. Wherein Inclosed is  
 the Second *Adam* with his Vir-  
 gin Spouse, the Eternal Wisdom,  
 who without any molestation  
 shall bring forth the Children of  
 the New Creation: so multiply-  
 ing and replenishing the New  
 Earth and Heavens, *Gen. 1.28*  
*Rev. 21.1.* To these new model-  
 led

led and God-formed Creatures  
the lost and disappeared Angelical Image, with Sovereignty  
and dominion shall be Restored  
again. Then that saying tho from  
an Apostatized Angel will be  
made good a better way: that  
they shall be as Gods knowing  
good and evil. Looking into  
and understanding the Root in  
which the evil Property was ma-  
nifested, without breaking the  
Harmony, or permitting it to go  
out of its Order; but reigning  
over all the dark Regions and  
Worlds in a God-like Supre-  
macy.

This is set forth in the first  
place to all Pastors and People  
here in England, that as in a  
Glass you may come to see the  
most Glorious Restitution, which  
is designed by the Alpha and  
Omega: whereby he will bring  
forth

forth himself in his Bridal Church, that shall be all comely without Spot or Blemish as the White Stone upon which shall be written, The Lord our Righteousness, or *Jehovah shamah* dwelleth here, as in his own glorious City, compact and made up of *Philadelphian* Inhabitants.

Now it may be queried, Whether such a *Philadelphian* State may be expected, or be in any measure begun in this Age?

In Answer hereunto, the Sower is already gone forth, that hath cast into the Earth such Living Sparks of Light, in order to that great Harvest that must bring forth these Golden Sheaves that shall be offered upon the Flaming Altar: where nothing can suffer loss but the Straw and Chaff hanging about them. It will be said perhaps, what appearance

pearance is there of any such thing, because so much of the Thorny Ground is every where upon the face of the Earth spread, that should seem to choak and stifle this Grain? Too deplo-  
rably true it is, but the Day is come, and still breaking, for the Spirit of Judgment and Burning to pass through, for Refining and Purging the Inward Floor in Man, and Nature; as that fiery Leaven that shall be the Transmuring Stone to the gross Metal, changing it into the Ophir Gold, according to that Scripture, *A Man shall be as the Gold of Ophir.* But the beginning of this will be very small, weak and despiseable, threatned with many tempestuous Storms, to stagger the First puttings forth of this New Plantation; according to that Prophesy of the Psalmist, *There shall be*

be an Handful of Corn in the Earth,  
upon the top of the Mountains.  
The Fruit thereof shall shake like  
Lebanon: and they of the City  
shall flourish like the Grass of the  
Earth, Psal. 72. 16. So that out  
of this Stem and Root of Jesse  
shall a mighty Increase be, till a  
City there be all compact of Pre-  
cious Stones, that shall send forth  
their sparkling Radiancy, recov-  
ering the lost Virgin Purity, and  
flourishing in the Rosic-Sharon  
Beauty, mingled with the Lilly  
White and Brightness. For so it  
becometh the Bride of the Lamb  
to appear in this Transparency.  
This is what in general is repre-  
sented in the clear Mirror of Wis-  
dom's Glass, that such a new  
sown Crop will come forth,  
and even in this latter day appear.

But methinks it is cryed in my  
Ear; *shew it as more particularly*  
*after*

after what Model this must be, whereby we may yet better know the Character of this true Philadelphian State, that no counterfeit or deceivable Spirit may clash themselves with the Name, without the Essential Body of it.

Now then to give forth the unquestionable Signs and Description, we must define their Nativity and Birth, which is no less than from the Godhead it self, bringing them forth through the Womb of Eternal Virgin Nature, conceived within the human Form and Vehicle; and so gradually in all Internal Spiritual Members it comes to be quickened to a Spiritual Body, within the Outward Body: which is as the Husk that covers and hides it from the gross and vulgar Eye; and not only so, but in many for sometime it is unknown to themselves,

by

by reason of the Predominancy of the degenerated outward Birth, till the Super sensual begins to arise stronger and more powerful than the outward, and to proceed conquering and subduing it, and working out the gross Elementary Part, till it come to a perfect Annihilation. It will be then asked, if that be that mark of a perfect *Philadelphian*, who can hope or believe to arrive thereto? It is so strait that few there are that can pass thro' it. But let it not be counted impossible; because Christ the Lord will be both the Way and the Door of Entrance; who would never have propounded and excited to it, but that he well knew where the Power of sufficiency did rest, for the accomplishment of it by Incorporating himself within them after

a high and spiritual manner; and then this pure and perfect thing growing up, will make it all easie and natural, to live, move and act in Deiformity.

Now hereby all are to seek whether their Birth be from Above, even from the God of Love. For the true *Philadelphian* State consisteth altogether of such an Essential Birth of Love, as no place is found for Enmity, Envyings, Malice, Hatred, civil Surmizings, Jealousie, Fear & Unbelief. These all be the Fruits of the Evil Tree that must wither and dye out of Natures property. Now opposite to this Will-Tree, when it shall be rooted up, then place is found for the Tree of Life and Love to grow and flourish out of the new refined Earth: which is laden with all precious Fruits as the Golden Apples of Love, whose

whose drops do distil so sweetly, as to melt and dissolve all remainders of those bitter fruits which from Death's Tree did spring. Now from hence it may be expected that out of the new Paradisical Mould, the choice and precious Minerals from the deep Mines will be broken up: So that what lay under a dark Face of covering in Natures ground, by the bright lustre of the Love Firestones, shall be brought to light. From whence shall Spring that true Charity and Love that thinketh no evil, beareth all things, believeth all things, hopeth the best, and is not easily provoked, or offended at any thing that thwartts or crosses it. It lives above all Mutations proceeding from temporary things, so as you cannot put it out of this even

and divine Temperature of mind.

Now from this deep grounded Birth of Love that Faith will also put forth, and work in such a Coquering degree, as will subdue all that in a lasped degeneracy hath had its Dominion, throughout all of man's old Creation: by and through which another Kingdom will break forth, consisting of Wisdom, Purity, Potency and Might. So that the nakedness of the first *Adam*, (in us) in its shame will be thus cloathed upon; recovering its Dominion by the Reign of the Second *Adam* the Lord from Heaven, descending into Nature again, to act, and perform, what to his own Resurrection Life does, through his chosen Vessels, belong. Which consist-

eth

eth in such a high Jaity of Faith, as that whatever shall be willed and decreed by this Spirit here below, shall be established in the Heavens: For this is that Golden Key that will open for the *Philadelphia* Flock, that Gate that shall enter them into the *Lebanon* Glory. Where they shall have power to bind and to loose, to open and shut. Here the Prerogative-Royal will be given to do all miraculous Wonders, as Christ himself did, who said, *Greater Works then these shall ye do.* So that the lost Apostolical Gifts will return and flow again as from their own Fountain; the possibility here will be to have power over Death and Mortality, recovering languishing Nature, and having the Understanding opened to comprehend the pure Lan-

guage of Nature ; and to reduce out of all Confusion of Tongues to the one pure and Angelical Speech. ' Tis not to be numbered or expressed what may be done by this Faith that does operate from the Birth of Love.

Now hearken and hear, all ye from the highest degrees and Dignity, whether of Order Temporal or Ecclesiastical, descending from the greatest to the least, whether Jew or Gentile, Bond or Free. To you this Message is sent through and by the Embassador of Love, who has received the Vial of Golden Oyl of Love to pour forth, that if possible it may heal what the Scorpion Spirit has gone forth to wound every where, by rending from this Love-Principle ; and opening the wrathful and satanical

Satanical Kingdom, which the *Philadelphian* Kingdom of the Love shall be able to shut up.

O what greater Motives can we present to gain upon the dark unbelieving and averse Spirit stirring in this present Generation, than these great Immunities that are intailed upon the true *Philadelphian* Worthies, the Virgin-Church of the First-born: that is to be made the New *Jerusalem*-City; bright and glorious not only within, but also without, compact and made up of Oriental Stones, and adorned to be the Bride of God and the Lamb, out of which will spring that Kingly Birth that shall the Everlasting Reign set up in Majesty, Power and Dominion, in the midst of his *Philadelphian* Flock.

Now a Cry from the Heavens does go forth ; who shall be those Angels of all the several Churches of this Nation, that shall go out as Trumpets for the Awakening the Sleepy *Laodiceans* that in a Lukewarm temper do yet remain to come out of their Traditions and Formalities, Confusions and Divisions, into the Unity of the *Philadelphia* Love. Who among the true enlightened wise and serious minded, would not be Ambitious of this high Honour, to be Principal Shepherds, having the Golden Crook of Love to hook and gather into the Fold of the Great Shepherd; where a Feeding shall be upon the *Lebanon* Fruits that will Spirit Life and Power every day renew ? O England, England, know the Day of thy Visitation, for a wonderful

wonderful Morning - Light is  
springing. Therefore open the  
 Windows of thy Mind and let it  
 in, for then it will usher in the  
 Lord of Glory: who hath said,  
 Behold I come to Reign in Love's  
 Kingdom. So let all who this  
 Message shall hear, cry with one  
 Heart, Let thy Kingdom thus  
 come in Peace and Amity.

But now the *Alpha* and *Omega*  
 does send forth a second Cry to  
 the seven more general and re-  
 mote Churches, to you also the  
 Fountain deep of God's Love  
 does Flow. The Angels of the  
 Love are commissionated and  
 flying towards you, declaring  
 that there is a Pool whereunto  
 you are invited to enter in, for  
 healing all of the Sick and lapsed  
 Nature.

Now to you first of the *Roman*  
 Church, who plead your Anti-  
 quity

quity and Succession from the Apostolical Fountain: Cautio-  
ned and counselle<sup>d</sup> you are to try whether your Title hereunto  
by your Practice and Conformity thereto can be made good. For  
know there is a Fiery Law gone forth out of the Mouth of the  
Great Apostle of our Profession Christ Jesus: yea a Spirit of  
Burning and Judgment, to try both your Ways, Works & Wor-  
ships. So that whatever is found Light that cannot Balance the  
Golden Gra<sup>n</sup>t, and whatever is superfluous and drossy, you  
must expect will be devoured by the fervent heat of God's Love  
Jealousie. Therefore a Call is to you that ye may recover your first  
and Primitive State. And therefore it appertains Principally to  
him who has taken the Chair of Ruling Power over this Church,  
as

as the Representative Head, to examine and prove whether he has the true Mission: which only can be known by the Power and Spirit of Jesus in Him. In whose Hand is the Golden Key to open the Kingdom of Love, Unity, and Peace:—For the Gathering in of the *Philadelphia*-Flock. Thus he may become a true Shepherd and Overseer of such as may make up the Virgin-Church. Let it be known to you from the *Alpha* and *Omega*, that Titles, and Words, and Forms, will not pass through the Fiery Judgment: therefore Return, Return; and strengthen that which is ready to dye, of the more inward and Spiritual Life among you; and Recover your first Love, that you may bear the Right Mark and Character of the *Philadelphia*-Bride. This receive as a true

## Message and Call from Him that is All in All.

Now to you of the *Lutheran* Church, and the rest of the Reformed Churches, the Word of Wisdom and Counsel is, that ye do not think it sufficient that ye have in some degree broke thro' the night of Darknes and Ignorance in the Beginnings of a Reformation. For ye are not to quit and bind up your selves here to the first Dawning of the Day, because the true Oily Lamp will burn brighter and brighter, till it comes to that Unity of Love and Charity, that admits of no Rupture or Division; and till all that harsh and severe Fire of the Elias Ministrations, (wherein your first Reformation went forth to prepare the way for a greater and higher to come after it,) shall be swallowed up in the following Dispensation.

## Dispensation of the Love.

Therefore now it behoveth you, and chiefly the Head Shepherds that stand charged with the Flocks of Christ, to cast your Eye back upon the Purity, Love and Zeal of the Infancy, or first goings forth of your Churches; and to compare and try your Lamps hereby whether they have advanced in Light, and in the Power of Practical Holiness; or whether they have not rather declined and burnt dimmer: and how far what opened in Spirit and Life, is sunk in deadness and Formality. Therefore each one of you are to turn inward, and there call to your Well of Salvation to Spring and make as a fruitful *Lebanon*, that the King of Love and Peace may walk among you, and Seal you with the *Philadelphia* Seal; which is the

Flaming

Flaming Heart of Love and Unity: slight not, nor reject this Message that comes from Him that dwelleth in Loves Burning Bush. Whither he invites you all of the Reformed Churches Universally to come, and Drink of the Inspiring Cup, the Wine of which makes you Ministers of the Spirit, to go forth as Ambassadors of Reconciliation, which will be your Crown, Joy, and Glory. Thus you are now Summon'd both Pastors and People of all Churches to examine and prove in your Selves, whether you bear the Right Character of the Churche and Spouse of Christ, for the Princely Bridegroom is now expecting such a high Degree of Reformation in such an Uniformity as shall transcend all Literal and Dead Forms that will not bear the Touch of the

the Divine and Burning Stone of Love. Therefore as you desire and long for his second Appearance, and Kingdom spreading in its Power and Glory here upon Earth, be watching in the Inward Court of a pure and perfect Heart and Mind, listening to hear the Voice of your Kingly Shepherd calling you forth to make up one intire Fold ; where he may go in and out among you, leading you to living Fountains and fresh Pastures, that no more Drought or Famine may be known : the Essential Word springing from the Root-Essence of our own Souls, whereby in the Ministration of the Holy Ghost, you may be Seal'd and Sign'd by the the Alpha and Omega, to whom all the Churches are to be joyned as one ; Crowned with the Everlasting Diadem , for Praise

Praise, Renown, and Glory to him, who was, is, and is to come, *Amen.*

Hear also O ye Greeks, and come from Afar, even from the *East*, and from the *North*: And give Ear, O thou Ethiopia, that wast heretofore, and art still beloved of the Lord thy God. O *Ethiopia* make halte and prepare thy Chariots: for there is an *Alarm* gone forth from the *Heavens*. Fly ye apace, rest not, but obey this Call that goeth forth from your Angel, standing before the Throne of the mighty Priestly King, and inviting you to hasten away, and behold the Glory of Solomons Rising Day, that is now approaching upon the Earth. Let therefore the Princes of *Saba* and *Sheba* bring their Gifts. O come ye from the *South*, the Voice saith: and

and let Offerings of Myrrh, of Incense, and of Gold, be presented to this Great King of *Peace* who is to Rule all Nations with Righteousness and with a Spirit of Love Meekness, & to confound thosethat delight in War; by turning their Swords into SICKLES. For the South Wind shall blow a sweet Gale: and the Boisterous Euroclydon shall be appeased in its Furious Might, so that the *Ark of Faith* may ride safe upon the Waters, without danger of a Wrack: and the Prince, who has set up his Throne *in the fides of the North*, being there by the *Michael-Art* confin'd, shall not be able to unbind the North Wind any more: or to teach the Nations to destroy one another.

Behold

Behold the Angel of Grecia  
is gone out, not to Fight, but  
to proclaim Peace: and to sum-  
mon in his Captives from the  
Land of the *Aliens* and *Barba-  
rians*. Awaken, O ye *Grecians*,  
and sleep not: Awake also, O  
ye *Ethiopians*, and let not Slum-  
ber longer seem upon you. For  
the *Night* of the *Apostacy* is  
now drawing to an End, and  
the *Day* is at Hand, which all  
your Fore-fathers who received  
the Faith did expect to see, and  
do yet press after, that it may ap-  
pear to you their Off-spring.  
Wherefore remember your first  
Works, and look back to the  
Days of Old; before ye forgot  
your Espousals, and the Love  
of your Youth. Remember,  
saith the Spirit, what was Anti-  
ently said to the Churches in  
Thee; and let every one that  
hath

hath an Ear, hear also what the Spirit still saith to the Churches, *Behold, I come Quickly, as a Thief in the Night: Watch therefore, and do thy first Works.* Therefore let all the Churches in *Asia* listen, wait, and return to the Lord their Mighty Redeemer, who hath wounded them for their Transgressions; but will turn again unto them, and heal them for his Names Sake.

*+ And as for thee, O little Flock of the Valleys, who hast not been afraid to bear a Testimony for thy God, neither hast deny'd the Word of the Patience of thy Jesus: he calleth now unto thee, and faith, Lo! I stand at the Door, and will reward all thy Works, and what thou hast suffer'd for My Names sake. Wherefore Arise and Shine all*

ye who have lain in the Dust :  
 for though ye have been cast  
 out *among the Pots*, yet an An-  
gel Messenger is descending,  
that he may give unto you the  
Golden Wings of the Dove. Be  
 strong then, knowing that your  
 Salvation is nigh, if ye Believe.

Now an Invitation and Call  
 is from the God of *Abraham* to  
 you, who are his Off-spring, tho'  
 scatter'd and dispersed into all  
 Nations, as Branches that have  
 been for a time Broken off from  
 your true Root. Return, Re-  
 turn O Backsliding *Israel*, and  
 see how many Generations are  
 now passed over, wherein you  
 have not known the Day of  
 your Visitation. But let not an-  
 other Age of Time pass over you,  
 before you Own and Confess  
 the Great and Mighty saving  
 Name *Jesus*. Whom though  
 you

you have denied in his first Ap-  
 pearance in Flesh, yet his Grace  
 to you does so super-abound  
 with all Bowels of Compassion,  
 whereby Forgivenes of your  
 Unbelief may work you to a kind  
 Repentance and Remorse. There-  
 fore charged ye be not to neglect  
 your time any longer, but to come  
 out of your dead Ceremonies,  
 Traditions and Types: and un-  
 derstands what lies under the  
 Vail of these Shadows, that  
 Christ the Substance of all may  
 be revealed in you, and that  
 you may understand and know  
 the many Prophecies that are to  
 have their Fulfilling for your  
 Restoration. Such as *Ezek. 36.*  
*24. &c.* For I will take you from  
 among the Heathen, and gather  
 you out of all Countries, and  
 bring you into your own Land.  
 Then will I sprinkle clean Wa-

ter

ter upon you, &c. A new Heart also will I give you, &c. And I will put my Spirit within you, &c. But yet *Verse 37.* I will for this be enquired of by the House of *Israel*, to do it for them. So that you see your Call and Duty. Which is to cease from laying such a stress upon your Literal Law, and to make no longer an Idol of it; for that Ministratiōn, though Great and Glorious in its time, must give way to a higher: which is the Law of the Spirit of Life in Christ, (who can only make you Free) as it is engraven upon your Hearts. This is the true Circumcision of the Spirit which takes away the Blindness of your Minds: O that the true Guiding Star Christ, may now arise within you, to prepare you for his Second Coming in his Kingdom, in

in Great Power and Glory. Who only waits till you be brought in to the Belief and Love of Him as your King and Saviour. And now sends from his Throne a Mighty Angel to sound forth his Trumpet unto you, O House of Israel; and to all the Tribes near and afar off, every where: that you may hear the Voice of your True Shepherd, calling you to be joyned among the rest of these Churches mention'd, and to make up one Fold with them. What does the Voice Cry, but Awake, Awake, O slumbring Seed of Jacob, and make no Lingring nor Delay; for hereby you do retard not only your own Joy and Felicity in the Peaceable Kingdom, that is now in Expectation, but also that of the whole Body belides belonging to Christ the Head. Therefore in the Love and Bowels of God the

the Eternal Father, and with the Open Arms of that Jesus, whom you and your Fore-fathers have Ignorantly Despised and Rejected, you are Intreated and Besought to receive, and entertain this Love-Message of Reconciliation: so referring you to the true Oracle of the Spirit and Tabernacle of God, opening within you, as that Living Testimony, that Rends away all Vails that are before it; Even so, let all Knees bow, confess, and own Him, who is made Manifest for the Salvation of all Nations.

There is another Cry also goes forth to you of the Turkish Monarchy. How long, how long will you lye in your Dark Security, rejecting that Light of Christ, which was once made Manifest in the Flesh, and is Now again to be Reveald in Spirit, as Fore-

running his Glorious Appearance. Behold to you also, is the Golden Crook of Love held out, yea to all People, Nations, and Languages ; even of the Heathens that have not known God. All which have Now their Call to come from the utmost Parts of the Earth, to the Brightness of this Day Break ; for the Gospel of Everlasting Peace and Good Will does Greet you all : And though to many it has not come to the Outward Ear, yet the Original Book may open within you. For the Age of Time is come about, wherein the whole Earth shall be filled with the Knowledge of the Lord, by the Inundation of the Spirit, as the Living Waters that shall cover the Dead and dark Earth of Man's depraved Nature. Which through the Baptism of Fire and Wa-

Water, must come to be renew'd.  
For the *Amen* Saith, Behold  
I come to make all things New :  
even so, let all these Churches  
Acquiesces with one Voice, to  
the Yea and *Amen*.

There is yet a louder Cry and  
Trumpet Sound from out of the  
Throne of God, and the Lamb  
to the Kingly Monarchs that  
here upon this lower Earth do  
Reign. More Principally to him  
who sits at the Helm of Govern-  
ment in this Nation. Consider,  
*O King*, by what a wonderful  
Hand you have been brought in,  
and planted here : and recollect  
for what *End* the Key of the Go-  
vernment of these Nations has  
been intrusted into Your Hands.  
And for what Special *Work* you  
may be design'd by Providence.  
And as a Signal Appearance of  
God, has been manifested for  
your

your Preservation, and for the maintaining still to you the Scepter, that it could not be pluck'd away. What is now requir'd of You, but to sway it, as another David in Righteousness and Truth, by judging the Poor of the People, by saving the Children of the Needy, and breaking in pieces the Oppressors. Which may, as after the end of his Wars, introduce the true Solomon's Reign in Tranquility; whereby all the present Divisions may be brought into a Blessed Harmony and Unity. Whereunto you have already made some Advance, and bent your Force to a Reconciliation of the divided Parties among Protestants, by opening a Door of true Christian and Native Liberty; whereby the Thrones of Princes are Establish'd in the Hearts

D of

of their Subjects. And let the other Monarchs of the Earth, and Sovereign Princes, that have not yet reach'd to such a Free and Disinterested Spirit, but stand more bound up to their own Sentiments, and such a particular mode of Worship, learn from such a President how to Establish themselves, under the Throne of the most High God and King. Go on in this great Latitude Universality of Love, under the great and Mighty Shepherd Christ Jesus, to bring in all the scatter'd and divided Flocks into one Fold to feed upon that Pasture that putteth forth only the sweet scented Flowers of Love.

O that it might be put not only into the Heart of one, but also of all other Kings, Potentates, and States. What a mighty Over-turn would it make, of the

the Babylonish Strife and Confusion, That is spread over the Earth, if the Great Ones that are Invested with Power, would employ all their Force and Authority for the Propogation of this Kingdom, which over all the Kingdoms of the Earth, is to Reign. Therefore Consider, and receive it as a Charge and Command, all you who do Reign in Subordination to him; and know that the Prophetical Time is now come, wherein God will Anoint you with the Pouring out of his Holy Spirit upon you, to make you true Kings, Priests and Prophets of the Heavenly Order, that you may become Nursing Fathers, and Nursing Mothers to his Church. By this a hopeful Expectation will be of a full and Thorough Reformation for the

bringing in of the New Creati-  
on Glory, whereby the Taber-  
nacle of God will descend to  
rest in great Splendor and Glory  
upon the Earth. *Amen.*

Thus I have concluded my  
Message in all Faithfulness ac-  
cording to the Command given,  
hoping a Blessed Issue, which is  
the fullness of all Blessings to  
come upon all Nations. And in  
the mean time I stand in my  
Lot, according to the Council  
and Decree of Him who will ful-  
fill all Prophesies Past and Present.

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The Marks of a *True Philadelphi-  
an*, according to the Descrip-  
tion of the Blessed Apostle St.  
*PAUL.*

[*A Philadelphian Suffereth Long.*]

**T**HE first Victory of the  
*True Philadelphian* Heroe  
may be said to consist properly  
in

in Suppressing the *Irascible Emotions* of the Soul: or in stopping the Mouth of that Roaring Lyon, which watches all the Travellers to the City of Brotherly Love, how he may surprize and devour them. For the two Great *Boanerges*; the most Beloved Brothers had like to have fallen into the Jaws of this Lyon: and the most Masculine Champion of Christ, and most Zealous of all his Disciples was Bit by him, and had much ado to escape with his Life. Wherefore having these Examples set before him, he is exceeding Cautious to Guard himself against this Wild and Furious Beast. And he strives to imitate the Long Suffering and Patience of the Deity towards Evil Doers. He studies to Conquer his Adversaries with

Love, and to bring them over to him by Kind Offices, or by Presents, as *Jacob* did his Brother *Esau*. He is not for calling down Fire from Heaven upon them, or Anathematizing them ; but for heaping Coals of Love upon their Heads. He is not for Prosecuting Hereticks or Recusants with the Faggot, or with the Sword : but is for Suffering the Tares to grow with the Wheat, till the Day of the *Harvest* : when every ones Work shall be purg'd by Fire.

[ *A Philadelphian is Kind.* ]

**A**S Courtesie and Kindness is ~~in~~ a *Moral* Virtue, so in Him it becomes a *Christian* Grace. Wherefore he cannot be Austere, or Starch'd up to any little Formalities. His Religion makes him not Soure, or uneasy to others,

others ; but renders him more Sweet, Affable, and Easie, if there be but the least Opportunity for him hereby of doing a Kind of Generous Office to Any. And though he uses himself much to Solitude and Retirements, with his Blessed Master and Patern ; yet whenever he appears in the World, he affects not a Singularity, or to be taken Notice of, but freely converses with it, and Accommodates himself to the Manners of it, so far as Innocently he can. Thus the True *Philadelphian* is the most Obliging Person of the whole World : not only Inoffensive in his Cartiage, but even Pleasant, and nobly exercis'd in the most Advantageous Parts of Human Conversation, as well as the most Delectable. And as different as the Address of a Master

of the Ceremonies to a strange Minister, is from that of one Brother to another most intimately Endear'd to him ; so is that of this *Philadelphian*, when he converses with Any, from that Outward, Formal, and Ceremonial Way which is Practised by the World. In short, none better (if so well) understands all the Solid Delights of Conversation, and the permanent Pleasures of a True and Masculine Friendship ; not Confin'd, but Extended to the very utmost Capacity of his Sphear.

[A *Philadelphian* Envieth not.]

**W**hen he has thus slain the Lyon and the Bear, he next proceeds to cut off the Head of that most cudding twilting Serpent of Envy, that would intinuate himself even in the Bear's own breath : to  
 John : 1. Rom : 170

to Paradise. And it is much more easie to vanquish, subdue, and harmonize the fierce Wrathful, and the rough unmannerly Properties of a Disorder'd Soul, then to eradicate this more secret and lurking Evil, which lies gnawing on the very Vitals of Religion, in many great and specious Professors. But the True *Philadelphian* is one perfectly Content with that State or Lot, in which he stands, through the Wisdom, Justice and Goodness of God. He thinks not much at any Advantages or Privileges which another doth enjoy: but rather Congratulates them. He is certain that the Master whom he serves, if he be Faithful, will not fail to prefer him: and therefore he is not at all Sollicitous after any Preferments, Honours, or Riches, which this World can

give, or in the least envies those who possess them. And much less doth he repine at any Favors confer'd by his Master, upon any of his Fellow-Servants : but is pleas'd thereat. And will not presume to bind up His Majesty to Act thus or thus, and to confer his Favours and Graces upon none but those that are of this or that Body, or Society, that he likes best. No: he dares not do so: he prefers others before himself; thinking himself unworthy of the very least Grace, or Gift of His Holy Spirit bestowed upon him. For,

[*A Philadelphian Vaunteth not Himself.*]

**H**E will take no Glory or Honour to himself; but will ascribe all to the Supreme Majesty, which he serves, the Sole

Sole Fountain of Honour, and the Origine of whatever is *Glorious*, or Praise-worthy. He is free therefore from all Ostentation: and being Inconsiderable in his own Eyes, he cannot be Over-forward, Temerarious, or Precipitate in any Design, but will wait always for the Call and Command of his Master: that so he may not Dishonour, instead of Honouring him. And this also teaches him to weigh his Words in the Ballance of the Holy Sanctuary, and not to speak Rashly for God.

[*A Philadelphian is not puffed up.*]

FOR he avoids all manner of Ostentation and Impertinence, this is a certaia Sign that there must be in him somewhat Substantial, and that he is not a Vessel fill'd with Wind. He is nei-

neither Elevated with any Applause, nor Dejected with Obligui or Contemt. He is contract-ed within a very little Compass, and is not blown up as a Bladder, either with the Vanities and Pomps of the World, or with any Spiritual Attainments, fancied or real. But the more he receives, Natural or Supernatu-ral, he is still the more Humble, more Passive, and more Resign'd to the Divine Will.

[*A Philadelphian doth not behave himself Unseemly.*]

**H**E takes care to do nothing that is Judecorous: but is a most strict Observer of the E-ternal Law of Order. Which Law is the Rule of all Virtue: and therefore tho' he be not So-llicitous about the Niceties or Punctilio's of Ceremony, yet ha-  
ving

ving this Law written in his Heart, all his Actions thence proceeding must needs be Regular, Orderly, and Decent. There will hence be seen a *Decorum* in all his Conversation, that is not Superficial, but Essential; that is not Counterfeited, but Natural; that is not Transient, but Permanent; as deriv'd from that Root which abides Ever, and *fails not*. There is an inexpressible Beauty in his Behaviour both to the Children of *Men*, and to the Children of *God*; that is insensibly convey'd from the Supreme and Infinite Beauty. And this he calls the *Reflexion* of the Light of God's Countenance upon his Soul.

[*A Philadelphian seeks not his Own.*]

**T**HERE is nothing more contradicts the Beautiful Law of

of Order, than a narrow Contracted Spirit, which is Always *Seeking its Own*, and not that which is for the Good of the Whole. Wherefore a True *Philadelphian* is the most Publick Spirited Person that can be describ'd. He seeks not his own Private Interest in the Publick: but tramples the former uader his Feet, even with the utmost Disdain, so he may but promote the latter. And he doth not only lay hold on every Opportunity, that is presented to him, for the Exercise of this Publick, Merciful, and Beneficent Spirit: but even sedulously watches for, and catches after Opportunities, after the Example of his Blessed MASTER, continually *going about doing Good.*

[*A Philadelphian is not easily Provoked*]

IT is not otherwise to be Expected but that a Person of a Publick Spirit, whose Study it is to do Good to Others, and to Advance the Honour and Interest of his Great and Glorious M A S T E R, will meet with many Affronts, Misrepresentations, and Provocations from the Unthinking or Ungrateful Part of Mankind. But a True *Philadelphian* will not be hereat in the least Provok'd or Irritated. He lives above the Censure of the World, as being the Spectacle of God and of all his Holy Angels, and of all the Great and Good Men, now *made perfect*, who have ever liv'd upon the Face of the Earth, and been the Benefactors of Human Kind. Wherefore looking stedfastly upon such as these,

these, he matters not either the *good or bad Report* of the Pre-sent Age ; but is Resolv'd to break through All, that he may be Serviceable to it, and to Posterity. He will not be provok'd to lay down a Good and Noble Design, whatever Clamours may be raised against him : and will hazard both his Reputation and Fortune a Thousand Times over in this Life, rather then not to Do what he knows to be for the Honour of his GOD, and the Benefit of his Neighbour ; and more specially if for that of a Kingdom. In short, he is so great a Master of himself, by the Grace and Spirit of Christ, that should all Mankind set themselves against him, they could not be able to cast him even into one Paroxysm.

[ *Philadelphian thinketh no Evil.* ]

**C**Andour is the most Peculiar *Philadelphian* Characteristick: by which He is distinguish'd, Visibly and Eminently, from all the Parties, [Sects, and External] Denominations of Religion whatever. He is ever willing to take things in the Best Sense: and when two Opposite Constructors may be put upon the same Matter, he constantly remembers the Council of that Good Natur'd Philosopher, who charg'd his Pupil never to take up a Vessel by the Left Handle, when he could hold it by the Right. So the True *Philadelphian* considering how All Things have Two Handles, and how the ver-ry same Person is made both an Heroe and a Monster, according as the Painter is pleas'd to draw him,

him; will suspend his Assent, till he can be Fully Ascertain'd, and will incline still to the more Favourable Part. For

[*A Philadelphian Rejoiceth not in Iniquity.*]

HE sets not up for a *Critick* upon the Failures of Others: nor would Establish to himself the Reputation of a *Wit* upon the Weaknesses or Mistakes of Any. It is the Common Vice of the World to take a Pleasure in discoursing of the Folly or Knavery of others, ( without which Topicks perhaps Nine Parts in Ten of Ordinary Conversation would be Nothing:) And to Censure these is taken up as the most Easie Method to be thought a Man of Sense, or a Man of Prebity. But the true *Philadelphian Genius* is quite otherwise: it minds not the imperti-

pertinent or insignificant Buzzings of a Fly, or the ridiculous Gestures of a Monkey: it finds no delight in calling over the Political Fetches of a Cunning Fox, the Hypocrisy and Treachery of a Crocodile, or the Rapacity and Unmercifulness of a Wolf; nor is diverted in raking into Dung and Ordure. The *Philadelphian* Spirit is far too Noble for any such Employment as this: and therefore, living above the Genius of this World, converses much with the Blessed Inhabitants of the Superior Worlds; who *think no Evil* of one another; neither *rejoyce in Iniquity*, or the Failings of any of their Fellow Creatures; but *rejoyce in the Truth*, and in the Conformity of Things Below with Things Above, or with the Heavely Patterns. By whom being Instructed

[*A Philadelphian rejoiceth in the Truth*]

**C**Alumny is the very Nature of the Devil himself, who never rejoices more than when he finds matter for his Accusations. And its Opposite Virtue is a Ray from the Divine Nature communicated to Blessed Angels, and Blessed Souls. Hereby the true *Philadelphian* is made most like to the Deity, which is *Truth*, and thence never rejoices, but *in the Truth*, or in the Reflexion of his own immaculate Light. Wherefore the *Philadelphian* rejoices not Alone, but *with* the Best Company: with the Holy Majesty of God, with the whole Court of Heaven, with all Good Men on Earth, and more particularly with Injur'd and Oppressed Innocence, that comes to be Vindicated by the *Truth*.

[A Philadelphian concealeth all things.]

A S his great Care is to do no thing against Truth, so since the World is very little able to Bear it, he is forc'd to enjoy it by himself, together with this Secret Blessed Society, rather than to prostitute it to such as would trample it under their Feet. Wherefore a true *Philadelphian* will bear, and *keep all things* in his *Heart*, that are not to be *Commuuicated* to Any but to the *Wise*; according to the most *express* Command and Caution of Christ himself, and his own Practice, with that of his Holy *Mother* and *Apostles*, and indeed of all the *Prophets*, *Wisemen*, and *Scribes* of the Kingdom in all Ages. This Gift of Taciturnity, and Holy Silence is most absolutely Requisite for

for him, as he stands ingag'd in Great Undertakings for the Glory of God. For if the Secrets of Princes ought to be Sacred, then much more, thinks the True *Philadelphian*, ought the Secrets of **HIM** *By whom Princes Reign.*

And yet even his \*

\**Psalm xxv. 14. Secrets are with them that fear Him.* However this Taciturnity or Reservedness, must not hinder but that he be Bold as a Lyon, to Declare and Promulgate all that he is Commanded by his Supreme L O R D : and thus to bear up, and support as it were, under **HIM**, the Pillars of His Government. For

[*A Philadelphian Believeth all Things.*]

**O**N the Part of **GOD** he Believes that He is Faithful and True to perform All his Promises even to the minutest Title of 'em: and

and that he is no less ready Now to Assist them that *Truly Believe* in Him, than he was to Assist all the Antient Worthies, and Great Heroes: who are left as a

\* *Cloud of Witness*, for *Heb. xii. 1.* us to follow their Steps. And on the Part of *Man* a True *Philadelphia* will also *believe all things*, that upon any Probable Motives of Credibility can be produced either for Vindication, or Alleviation.

[*A Philadelphian Hopeth all Things.*]

**O**N the Part of GOD he Hopes both for an *Ordinary*, and *Extraordinary* Appearance of His Majesty. The Ground of this Hope is upon a *Rock*: and nothing is too Great for it too reach after, in *Advancing His Glory*. And on the Part of *Man*, there where the *Notoriety* of *Evil*

vil is too Plain, for him to Believe Good, yet he Despairs not, but hopes that even the most Diabolical Sinner may at length Repent, and become a very Great and Glorious Saint; *Loving much, because much is Forgiven.*

[*A Philadelphian Endureth all Things*]

**T**HIS Heroical Faith and Hope makes the true Philadelphian to Endure and Suffer all things in his Masters Cause, and for His Sake. For always expecting Him to come quickly, he will never flinch back, but will keep the Word of his Patience, & will remember to hold that fast which he hath, that no Man take his Crown. Wherefore

[*A Philadelphian never faileth.*]

**B**UT when all other Names of Distinction shall fail, and be burnt up, this shall abide. The Name of a PHILADELPHIAN shall endure for ever: it shall be continued as long as the Sun: and all Nations shall call him the Blessed of the LORD.

These were the Marks that were given to a certain Traveller toward the Heavenly City of PHILADELPHIA, by a strong Angel that descended thence, who having taken out his Heart, left as it were a Flaming Coal in the Room thereof; which Burns incessantly with most Vehement Desires, for the Good of All his Brethren, that is, of All Mankind.



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